



COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

Shaping Things to Come

Decision Making

by David Blyth

When I was asked to write on this subject, I responded by saying "yes," especially if it could be done soon. That was several months ago. I am not a procrastinator. I could rationalize, but it's best to be straight out--the topic is overwhelming. It's extremely important. I am a product of a culture that rewards people for denying that humans are responsible for the decisions they make, including the decision to do nothing.

I try hard to recognize the importance of my day-in and day-out decisions and am very aware that more often than not I decide to do nothing about an issue that is really important to me. So, my conclusion is that by putting off this task, I am really trying to avoid confronting myself with the fact that a large percentage of the time I am deciding to do nothing about things that, with a little more effort, thought and action, could have enhanced my life, my family, my community, my culture and the world. The awful truth is that no one else can do these things for me. The ultimate rationalization is, "So what; *Homo sapiens* will ultimately disappear from Earth." With my confession over, I will speak to the range of our areas of decision-making in community, family, personal life, and personal well-being.

COMMUNITY

The development of communities, intentional and otherwise, is not dependent on any government

unit. In fact, it is more likely that grass roots community development will lead the way to change the nature of government from the bottom to top.

There needs to be many more demonstration communities with far better documentation and dissemination of their successes in the spheres of economics, social development, education, physical and emotional health and land and resource management. There is a great need for specific information about legal means of avoiding taxation, how to create an emotionally healthy environment supportive for all age groups and the family unit, and how to create a sufficient economic base by providing goods and/or services either within the community or for the external community or both. There is a wealth of information about raising food and fiber, construction for energy efficiency, making tools and cottage crafts, and appropriate land and resource management.

I feel that strong efforts need to be made to make it easier to start intentional communities by packaging more operational and specific information. This would bring the rewards to the participants sooner and make community successes more evident.

Another possible community endeavor could be crime prevention. It seems probable that a community could have a tremendous impact on the problem of crime by applying a few established prin-

ciples. For example, children with learning disabilities tend to become delinquent at rates much higher than children without learning disabilities. Therefore programs designed to help children with learning disabilities become successful in school are in order. Adolescents who commit crimes are benefitted most by programs that penalize heavily for the first offense, especially if the penalty involves making restitution and the restitution involves multiple contacts with the victim.



Our country is deeply involved in the design and manufacture of weapons of war which are labeled for defense, but in fact are thought of in terms of offense by the military. We have delegated the matter of defense to a branch of government. Yugoslavia is an outstanding example of a country really committed to self-defense. Almost all of the population is organized for defense, and each person has a role to play. The whole concept revolves around how to resist and destroy invaders. I would like to see communities think through how they would defend themselves from invaders. Invaders could be persons from the surrounding community or from another community who are intent on committing a crime. Invaders could come from a foreign country. Could communities design a humane and legal system of defense that would not only accomplish the defense, but serve as a deterrent and a model for other communities and governmental units? If this could be done, I feel it would be easier to dismantle our offensive department of war.

It seems that our early designers of this democracy were human enough to make an error. Public education available to all children sounded like a good idea. However, public education violated the principle of free enterprise so vital to our system. Public schools are clearly failing to meet the needs of our children and youth. I believe that it is time that communi-

ties create and run their own schools. If the parents are truly in the driver's seat, meaningful programs can be developed to meet the needs of all students. Vermont has recently made schools community centers, combining civic services with education. Graded classes have been eliminated and instead students are grouped according to ability level. Close cooperation between the school and home is becoming a reality. All children are being taught parenting skills. Children contract with the school for the skills and concepts they want to learn in a given school. At age 13, the children are encouraged to become a part of the labor force. Individualization of this kind could be done readily at the community level in a community-owned and administered school.

FAMILY

In spite of evidence that the "family" is ill, there is no evidence that there is any other viable way to raise children more effectively than within the family structure. There is evidence that the family system needs help. There is available a wealth of information that can provide this help. It needs more effective packaging and to become widely available within the culture. Some of it can be taught within the school system, but it would be better if it were learned not for credit in any school system but available through educational facilities as non-credit learning situations. The rewards are intrinsic; i.e. a better family relationship can be experienced and felt as each skill is learned.

Family skills begin with parental cooperation regarding nutrition, exercises and relaxation during pregnancy; decision-making about where the birth will take place, who will be present and who will take what responsibility during labor and delivery; parental cooperation and decision-making about infant care.

Education should be provided to assure the application of child-rearing principles such as those associated with assuring that the child has an adequate conscience, a positive self-concept, and that the child retains his ability to express feelings while learning to communicate these feelings in a culturally acceptable verbal manner.

The family is the setting in which people can learn to listen to each other in a way that reinforces the ability to express feelings, rather than being critical or attempting to dominate.

People can also learn how to make personal decisions and how to solve conflicts between two or more people.

People can be taught how to contract with other family members and how to enjoy work and play rather than feeling that work is an unpleasant requirement that leads to rewards such as play or recreation.

Male and female roles in families have changed drastically in the recent past. If we accept that one of the primary roles of family is child-rearing and that another is the enhancement of the marriage partners and the marriage, then it is likely that further changes in the roles are needed. Already many employers allow job sharing and many professionals and people who own businesses are job sharing. Increasingly it can be that parents work less than a 40 hour week, both bringing home pay and sharing child-rearing and all other home responsibilities. Every family member can benefit from this. This also results in a simpler lifestyle, decreases the family expenses and reduces inflation.

PERSONAL LIFE

We need to recognize that we are products of a particular culture and that what we observe in people is largely culturally determined rather than "natural." For example, in our culture parents are extremely likely to say or do something to a child immediately following the child behaving negatively. They are far less likely to say or do something when a child behaves positively. This is a cultural negative since it tends to reinforce negative behavior rather than reinforce positive behavior. Effective limitation of children when they infringe on others' rights would be through quick isolation to minimize attention and to not reinforce negative behavior.

Language is a cultural (not natural) phenomenon and therefore contains many reality distortions. An awareness of this allows one to correct these language distortions within family structure and within one's own communication. There are many examples. In reality there are no real dichotomies such as: male-female, plant-animal, living-non-living, right-wrong, good-bad, etc. Continuous variation is a fact of life--a true description of the nature of things. One can choose to describe in terms of variables rather than by using a dichotomous term.

People often say, "I have to" or "I've got to" when in fact they want to do something to attain something. If it is far less coercive, the task is more easily accomplished, and feelings of being in charge of life are promoted when you say, "I want to" or "I have decided". It is nearly as coercive to say, "I should" or "I ought". These statements are often a reflection of coerciveness by one's parents and frequently result in adult procrastination that hurts the self, not the parent.

Cultural awareness helps us relate to persons from other cultures and subcultures. It promotes more precise communication and a better relationship with the universe. People frequently speak about wanting their children to be independent and some even want their children to be perfect. There is nothing independent or perfect. Everything is interdependent and imperfect, but strange as it may seem the universe works well, and if man can use his intelligence to recognize that he is imperfect and needs to learn how to function as an interdependent part of this universe, he may survive for a long time.



PERSONAL WELL-BEING

Many physicians still persist in thinking that they take over the patient's responsibility when the patient hires the physician to help with a "medical" problem. In fact, no person can take another person's responsibility. Every person is responsible for his own actions. Any time a person seeks out a consultant regarding a personal problem, it is of necessity an interdependent relationship. The seeker must do something to define the problem, the consultant seeks further definition of the problem by questioning, probing, and testing. Eventually both parties agree upon a probable cause (or causes). Both must agree on actions to be taken to solve the problem. Seldom is the solution left entirely in the seeker's or the con-

sultant's hands. Frequently the solution involves obtaining the cooperation of others.

The holistic approach to health and wellness reflects a cultural change wherein people are becoming increasingly aware of their responsibility for maintaining (or attaining) health and wellness. Primarily, health is dependent on the person's perception that "I am responsible for doing reasonable things" such as ingesting health-promoting substances, obtaining sufficient rest and recreation, learning how to relax, etc. Our culture has available the technologies for producing food that is safe and health-promoting. We have available a wide variety of recreational opportunities, many of which are non-competitive group experiences. Persons need to select recreational activities that provide a balance in their life. For example, a businessman would be wise to select gardening which would give him physical exercise and little interpersonal contact to balance the sedentary, tense, emotional, people-saturated working day.

The reality of our decision-making in these and other areas is that our lives are both under internal and external control. Psychology has discovered, however, that people differ greatly as to how they perceive this dimension of an internal-external locus of control. Many people feel that their lives are nearly totally a matter of luck or chance. Others feel strongly that they are mostly in charge. The latter perception is far healthier. People who have led or been involved in movements that have resulted in cultural change perceive their locus of control to be highly internal. Child-rearing techniques have much to do with creating people who perceive the locus of control to be mostly internal. Adults improve their adjustment by becoming involved in action movements that are within their reach so that an internal feeling of being in charge is developed.



Deep Woods Farm

AN INTENTIONAL COMMUNITY

by David Blyth

Deep Woods Farm is located in southern Hocking County, Ohio, and is 310 acres in size. It is hill country, but has floodplain pasture areas and tillable land on glacial lake terraces and on hilltops. There is much mature forest. We own the mineral rights. There are three large waterfalls and many smaller ones feeding small streams that run into a larger stream. There are several caves, one with arched entrances that was occupied for many centuries by Indians. We have been recording plant and animal life on the property since May of 1978 and there is indeed rich flora and fauna.

Joining Deep Woods Farm implies a desire for a more or less long-term commitment to a way of life closely related to the land and to the other people who live there. In many ways the community will function like an "extended family". However, each household on its acre holding will retain its autonomy.

Marion and Dick Stow and Dorothy and Dave Blyth are members who currently live in or near Worthington, north of Columbus. Chuck Blyth is the fifth member, and he lives in one of the two cabins on the property. The other cabin is rented to a family who are non-members but able gatekeepers. Two other buildings, a small old barn and a large open-sided shed, exist on the premises. Our goal is to have about 12 family units with a wide age distribution.

The local school is excellent and there is a local food co-op. Possibilities for the future include: small businesses, small industry and a school at Deep Woods Farm. There are many job opportunities in the larger surrounding community, depending on one's education, experience and skills.

We invite your inquiry about the Community and about arrangements for visits. The Stows may be reached at 614-885-1905 or 127 Northhigh, Worthington, Ohio 43085, or the Blyths at 614-451-1719 or 5580 Olentangy River Road, Worthington, Ohio 43085.



Our Organization

by John West

This is addressed to people that already know something about the subject of intentional community and the problems that go with them. Whether there are more problems getting a community together or keeping it together is hard to say, but there are lots of problems on both ends that need answers.

I'm going to deal with an idea for an organization that would help people get into intentional communities with a reasonable chance of success. I'm also going to talk about a few of the reasons I believe people should be forming intentional communities, aimed at self-sufficiency, as fast as possible. I'll also cover a few of the reasons I feel people in our society have so much trouble with the concept of community. This is covering a lot at one sitting but this paper is an attempt to open up some constructive planning toward a big and badly needed service organization, so the more we know of each other's thinking, the sooner we know if we can, or want, to work together to try to make it happen.

This proposal for an organization to assist people in establishing self-sufficient communities is offered with the understanding that if such an organization becomes a reality, it will be the product of a lot of people's efforts and ideas. It will not be "my organization", and I will not be #1. What follows therefore, is only a place to start talking from.

I believe that the economy of this country and the way of life which we have come to take so for granted are in for some major problems in the near future. We are caught between inflation with all the price and tax increases and a recession. This is bad enough, but in addition we have a lot of games going on. Government, business and labor are each trying to make us believe that they didn't cause the problems--the other guy did it. Since none will admit a part of the problem, it is unlikely that any of them will come up with any good cures. The economic problems today and the small amount of hardship caused is very small compared to what it may be in the very near future.

I subscribe to the seriousness of the problem as expressed by Paul Ehrlich in his book, The End of Affluence; and add to this the projec-



tions and consequences of the changing weather patterns and its effect on the world's food supply as expressed by the leading climatologist. Add to this the number of people that are losing faith in the economies around the world, which is shown in the price of gold, and I believe it is time to do something about it -- something more than just discuss it.

The ability to own some degree of self-sufficiency can be the best "something" that can be done about it. Considering the cost of all capital equipment and also land, it is impractical for any one, except the wealthy, or those that already own land, to try to be self sufficient.

I believe so strongly in the importance of self-sufficiency and the need to do it in a group situation, that there is nothing more important than to try to build an organization that would give people positive assistance in establishing successful communities aimed at self-sufficiency.

Many people have asked me: "Why hasn't the intentional community movement of the last 10 - 15 years been successful?" After much study of the subject I find two main reasons. First, this particular, rather recent community movement got its main push as a "rebound" of the Hippy communes of the 1960's. The main theme of the communes was "do your own thing". This attitude is completely anti-community and much of this attitude was carried into the intentional communities and contributed heavily to the failure rate.



Second, what I call the Madison Ave. Syndrome, which is an abbreviation of the business and political philosophy of the last 30 to 40 years that has sold individualism and competitiveness because individuals make safer constituents than do groups and they certainly make better consumers. However, both individualism and competitiveness can cause a great deal of trouble in a community situation.

Also almost none of the communities I have studied have had any written rules or by-laws. After they have discovered the need for such, they have failed in the process of trying to arrive at them. This is much like getting married with the idea of changing your partner to fit your ideals; it very seldom works. Best to find someone that you have a lot in common with in the first place, because people are hard to change.

Now if everyone waits until the bottom falls out of the system, community and cooperatives will happen, because we will have to cooperate in order to survive. Also, in time of hardship, man remembers that community is his natural home. The trouble with this approach to community is that the next "crash" is apt to be a lot worse than the one of 1929.

If and when the big bust comes I'm personally not interested in being around at all unless I'm part of a group that is self-sufficient enough to allow a good degree of civilization. I won't fight with the dogs for scraps. That kind of primitive existence is not necessary if a small group makes some effort now to accomplish a reasonable degree of self-sufficiency. The Amish, the Hutterites, the Mormons and a lot like them won't have to wonder where their next meal is coming from.

Many people will agree with this and will give much lip-service to doing something about it. They are happy to talk about cooperatives or community but most are paralyzed when it comes to making a serious commitment. The big reason for this is that we, as a society, are so total-

ly programmed for individualism and competitiveness and the ego first, that we really can't let ourselves believe in a group doing anything better than we can do it by ourselves -- "and see, there are all those failures to prove it."

The organization that is going to function as a facilitator of successful communities will have find a way to help people re-design their ideas of community to fit where their heads are today. One approach to this is to find the substitutes we use for our basic need of "community" and then try and design communities around the things we already understand. For example, most people in this country have a good understanding of business principles. At the same time a lot of common business concepts serve as community substitutes and could make good themes for intentional communities. For example, corporations, cooperative apartment houses, condominiums, home owners associations, investment syndicates, buyers clubs, rural elect. co-ops., and many other commonly used business concepts. In other words, put community in the context of a sound business idea. If an intentional community is designed to work as a sound business I believe that half the problems that cause community failures are solved.

After spending about three years talking to people about intentional community I know that of those that understand what the word means, there is about a 90% agreement as to the need, the reasons behind the need and that, in some form, intentional community is the best answer for a more secure future. Also, there is about a 99.99% inability of these same people to make a positive move toward making a co-op or a community happen. Even those that attempt to put together an intentional community start with so many reservations that by the time they have satisfied their skepticism with many meetings, many lawyers, and many agreements they have constructed an impossible vehicle. Then they can say "See, I told you it is impossible to find people that you could live with".

There are a lot of people out there that would really like to do some kind of community. What they need before they can move off center is a service, a school, a facilitator -- let's just call it "OUR ORGANIZATION" -- to (1) make it possible for those interested in community to reach this organization, (2) give them positive re-inforcement and guidance in the form of step-by-step directions, and (3) put them in touch with other people that have the same general interests and are at the same degree of readiness.

This step-by-step help is necessary because we are all programmed to believe we can't do anything without first going to school and being "taught" and learning from a professional exactly how to do whatever we have in mind doing. We get taught, tested, graded, degreed, graduated, field tested, professionally supervised, certified, franchised and funded. Then we get unionized, tenurized and seniority to the point where we can't get fired even if we don't know what we are doing. There is so much built-in security and so many incentives in almost everything that people are trapped in and by their security.

It is easy to see how most people are frightened at the idea of any major change unless they have proof that where they are is a failure. That proof is never available until after it is too late to do any thing about the situation. By November 1929 there was proof that the country was in very big trouble.

OUR ORGANIZATION could have resource people in all areas from writing by-laws to finding the right real estate at the right price. As the number of people involved increases I can imagine services such as financing, insurance, marketing, wholesale purchasing, and workshops offered in everything from building to babies.

How big the organization or how large an area the organization would serve or what or how or if any of this will happen depends entirely on how many people out there see the need and are ready to commit to something of this scope. The job that needs to be done is only the kind that might change the world for the better. People need to be guided to a new definition of community. Is the idea too big?

Editor's note: For further contact with John West write him at Box 86, Capitan, N.M. 88316, 505-354-2284 (evenings only).



The Past Rules the Future

by Arthur E. Morgan

The following is an essay by Arthur Morgan (reprinted from Community Comments, November, 1957) which illustrates that not only is it our choice and responsibility to create a great past for the future, but we can choose what from the past we shall inherit.

Human greatness is a product of slow, gradual growth, often unnoticed until need or favorable circumstance call it to full expression.

Several years ago a study was made of names in Who's Who in America from Massachusetts as compared with those from Virginia. It was reported that in proportion to population there were several times as many from Massachusetts, though Virginia stood approximately next in order in the nation. Of names in the "Hall of Fame," approximately half are of persons from within a hundred miles of Boston, while those from all Virginia and fifty to one hundred miles beyond its borders are about a third as many.

Was not this difference due in part to the fact that among early settlers to Massachusetts and its environs there were a considerable number, even if a minority, who came in the hope of fulfilling a quite definite pattern of life which they and their forbears, "The Seekers," had pursued for two centuries in rural England? During that long period these humble followers of the teaching of John Wycliffe had lived bravely and persistently for their convictions, against great hardship and persecution. There had slowly developed a ruggedness of character and a clarity of purpose which, in a time and place of freedom and opportunity, sprang into greatness in many fields.

After centuries of seeming inactivity some new development may seem to start things off toward new goals. Then the world looks open, and we seem free to take any course we will. Yet what emerges then will have been largely determined by what went on during the long "uneventful" period. If no great pattern has been formed through the long years, then new opportunity, though free from external restraint, will chiefly reproduce the pattern of the past.

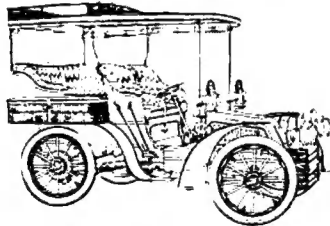
The industrial revolution illustrates this principle. Before it occurred, life for the average man was a hard grind. With steam and machinery

there came immense increase in productivity of labor. Had there then been in men's minds a great pattern of purpose, life and action, the lot of men everywhere might have been quickly bettered, with diffusion of education and general culture, and great increase of human dignity and purposefulness.

However, the new, prosperous industrialist saw no picture to imitate other than that of the privileged feudal baron. That imitation led him to create an industrial feudalism with ostentatious wealth for the few and grinding servitude for the many. For lack of a slowly developed great and fine pattern of a new society, there was lost to both high and low for a long period the joy of a great adventure in building a new world, and there followed a long bitter class struggle. The lack of that vision still clouds our economic life.

And so it has gone through the ages. In ancient Egypt when effective management of agriculture in the Nile valley resulted in vast surplus wealth, the entire nation might have been brought to a high level of economic security, housing, education and culture. But no such picture existed to be fulfilled. Instead, through the despotic course of pyramid building this very abundance was turned into what was perhaps the most cruel and ruthless servitude of a whole people the world has known.

If preparation must be a matter of generations or centuries, how can men ever prepare for the future? How could the people of the year 1300 have been preparing for the discovery of America two centuries later; or in the year 1500 for the industrial revolution, which no one dreamed of; or how from the year 1700 prepare for the age of atomic energy when there was no least hint that such a day would come?



The answer is that whichever of these earth shaking events might occur, the same fundamental preparation would have served the purpose. Had the discovery of America come to men of free minds, of good will, and of a strong sense of social responsibility, there would have been an

effort to deal fairly as friends with those already here, and a purpose of making the settlement of the new land an opportunity for establishing its society with justice, good will and a sense of brotherhood. It is largely because some of those who came had such background and purpose that America did develop qualities of greatness.

The same will be true of the future. We do not know what new crises or discoveries will burst upon the human scene, though we have intimations of a few of them. Yet whatever those unheralded comings may be, the same kind of preparation or lack of preparation, or confused mixture of preparation and lack of it, will determine the outcome. We must not neglect the affairs of the movement, yet fundamentally the preparation which in large outline will determine human destiny, including our own, is not the concern of a decade or two, but of generations or centuries.

It does not follow that we must wait for generations or centuries for clear purpose and good motive to bear fruit. We inherit the work of generations past, just as coming generations will inherit ours. Americans in considerable degree have been good neighbors among themselves. In our relations with outsiders we have frequently given evidence of good will and fair play. The urge to take over Mexico because of its minerals and other wealth, which was strong in some economic circles in the first quarter of this century, was successfully resisted by the spirit of America. Our control of Cuba and the Phillipines was not made the occasion for political or economic subjugation. For the most part we have used restraint and good will in dealing with our weak Central American neighbors, and have had an enlightened policy in Puerto Rico. Our actions reflect a considerable degree of human decency, good will and fair play in the American population. However, the times ahead call for far clearer standards of action.

To a very large degree the qualities which make a people great are in the cultural tradition -- in the habits, attitudes, convictions and ways of thinking and feeling which are passed from person to person in the life of the community. If we break that thread of transmission, those qualities may disappear. The early Latins, before the founding of Rome, were vigorous, courageous, moral, thrifty, and industrious. Some centuries later the descendants of these same people were indolent, morally lax, craven, and parasitic.

How did such a change come about? As the structure of family and community life disintegrated with the changing conditions of society, those intimate contacts of childhood with parents and neighbors, by which the quality of life is transmitted, no longer existed to such an extent as to perpetuate the more sensitive elements of the culture.

Today more than ever the trend of events, both now and for the long future, calls for clearer insight, outlook and judgment. Yet in this period of great need we are faced with a widespread tendency to decay of family and community life through which the best elements of our culture have been preserved and refined. These are not the conditions which preserve and refine those qualities of greatness by which people meet great crises.

America does have strong elements of fine quality. If these can be kept vigorous and can be increased, our country may rise to the level of the issues which beset us and to those other issues of perhaps even greater import which as yet are not above the horizon.

Book Review

by Jane Folmer

New Age Politics--Healing Self and Society by Mark Satin, Delta Books, paper, 1979, \$4.95. (Available from Community Service at special price of \$4.50 plus 75¢ postage and handling through the conference July 20.)

In New Age Politics Mark Satin presents us with the results of his in-depth study of the problems and solutions confronting our nation today. The impressive variety and clarity of his references testify to a great deal of patient research and understanding. The books, periodicals, and New Age-oriented groups listed in the resource section are alone worth the price of the book.

He has coordinated the insight and vision of the many individuals and social "movements" which have been at work throughout America's history. He sees the spiritual, human potential, feminist, environmental, appropriate-technology, simple-living, and nonviolent-action movements coming together in a new way and creating the social context for a New Age politics.

He concludes that the changes which many of us are working to bring about are essential not only to the development of the potential quality of human society but to the life of the planet. He reaffirms the belief of many that war, exploitation, racism, environmental degradation, are all symptoms of a deeper, more pervasive malaise. By cutting through to the underlying causes of specific problems, he brings us face-to-face with the critical element--our selves.

He explains that the difficulty we are experiencing as we attempt to alter the patterns of history for the future, to change our institutions to reflect the needs of people, to reverse the destruction of our environment, is due to the enormous power and pervasiveness of our cultural complex. The scientific, bureaucratic, and nationalistic approaches which we have combined with patriarchal, egocentric, and metropolitan attitudes result in a self-created prison of taken-for-granted beliefs and values.

Mark Satin offers down-to-earth suggestions for breaking out of this "six-sided prison," suggestions which will be helpful and supportive to people at all levels of experience. The New Age politics of which he speaks is politics in the broadest sense; "the art of adjusting and ordering relationships between individuals and groups," according to Webster's Dictionary. It is a politics that encourages us to take real responsibility for our lives, encouraging such traditional "American" values as integrity, self-reliance, unpretentious and wholesome living, thrift, generosity, neighborliness, community, and honoring-of-excellence.

On this subject he echoes the philosophy of Community Service and Arthur Morgan, whom he quotes with enthusiasm and introduces in the company of Wendell Berry, David Spangler, Rene Dubos, and many others. He agrees that most of us have lost our sense of community and points out that in its place we have created "networks" of people with whom we share interests or activities but not the cohesiveness of place or history. Beyond decentralization he recognizes the need for localization--individual people awakening to a sense of community, to an identity with a place, its ecology, its people, its activities. Community is the setting in which we can live lives of rich personal friendships and social service rather than lives that revolve around continuous production and consumption. It is the foundation on which New Age values and practices can be developed.

Announcements

FOLK SCHOOL CONFERENCE

The annual meeting of the Folk School Association of America will be held July 6-12, 1980, at the John C. Campbell Folk School in Brasstown, North Carolina. The conference will be a mini-folk school experience, a demonstration of principles in action to help you see how to apply folk school principles where you are. For information call or write Mrs. Esther Hyatt, John C. Campbell Folk School, Brasstown, NC 29802. Phone: 704-837-2775.



COMMUNAL LIVING WEEK

Twin Oaks Community is offering an opportunity for those interested in communal living to experience the style of life at Twin Oaks for a week. Participants can explore most aspects of community, from working within an established community and attending workshops relating to communal life, to maintaining their own facilities. The first Communal Living Week will be June 27-July 4; the second, July 18-25. To register, or obtain further information, write Communal Living Week, Twin Oaks Community, Louisa, VA 23093.



CERRO GORDO CENTER FOR CREATIVE COMMUNITY

The Cerro Gordo Center is sponsoring a summer, college credit workshop program entitled "Wholistic Lifestyle Design" from June 28 to August 23, 1980. Courses will be offered to develop homesteading skills for self-sufficiency and social skills for community life within the context of a working and growing cooperative homestead. For a catalog write: Cerro Gordo Center for Creative Community, P. O. Box 569, Dept. A, Cottage Grove, OR 97424.

FRIENDS MUSIC INSTITUTE

Friends Music Institute is seeking students for its 4-week summer program June 28-July 26, to be held at Olney Friends Boarding School, Barnesville, Ohio. Those who have an interest both in music and social concerns -- carried out in the context of a caring community -- are especially encouraged to come and be part of Friends Music Institute.

Lessons will be offered this summer at FMI in stringed instruments, piano, voice, flute, clarinet, guitar and the "early music" instruments: recorder, Krummhorn, and viol. Everyone will take part in chorus and ensembles.

Write Friends Music Institute, P. O. Box 427, Yellow Springs, OH 45387 for information and brochure. Phone 513-767-1311.

EDITORIAL

Can One Combine Art and Social Concerns?

Many people who love beauty in its various artistic forms feel guilty spending time and energy on their love of painting, photography, music, or what have you, when they are aware of the serious problems our world faces.

The spiritual dimension of life is fundamental to all of it. Social concerns without this dimension tend to be sterile and art without it tends to be unsatisfying and poorly related to life. To combine art and social consciousness requires the underlying spiritual wholeness of life.

The Champney and Putnam families who are starting the Friends Music Institute are very aware of this need to combine their love for music with their concern for the world and to do so with an underlying unity of life. Others who share this concern to join these two parts of their lives will be especially happy to learn of the Friends Music Institute. There are other fine music camps which don't combine these two aspects of life.

There is also an inkling that the Friends Music Institute may also become a first in another area, that of bridging the so-called generation gap, by becoming a family camp.



THE SCHOOL OF LIVING WORKSHOPS

The School of Living is sponsoring a COMMUNITY LIVING WORKSHOP on June 21 & 22, 1980. Topics include Alternatives to Conventional Life, Understanding Property and Land Trusteeship, Effective Meeting and Group Process Skills, and Better Coping with Difficult Economic Conditions. CARTER HENDERSON, noted author and counselor to business firms and world futurists, is a featured speaker. Cost is \$35. Bring sleeping gear and share difficulties/successes of your community.

Coming 1980 workshops include:

Re-education -- The Next Steps in Vital Adult Education -- August 2 and 3
Emotional Maturing and Friendly Shared Powers -- September 13-15
Community Land Trust -- October 18-19.

INTENTIONAL COMMUNITIES LIST

The Community Service staff has recently compiled a list of names and addresses of intentional communities in the U. S. and Canada. These names were collected from various sources presently available to us, some new and some old, so there is no way we can guarantee their accuracy. We feel, however, that most will be useful contacts for people interested in intentional communities in a particular area. They are listed by state. We will add new names and make corrections as they become known to us. The list is available for 50¢ prepaid.

EDITOR'S NOTE

We not only welcome letters to the editor, but articles about any exceptional communities you know of or people who are doing unusual things to improve the life in their towns. Anyone submitting an article should enclose a self-addressed envelope if he/she wishes it returned if we cannot use it. The only recompense for use we can offer is the pleasure of seeing it in print and knowing that you have spread a good and useful idea.

DO YOU HAVE A FRIEND?

Do you have a friend who might be interested in Community Service's work and publications? One of the most helpful ways of supporting CS is to send the names and addresses of friends who you think should receive a sample of our NEWSLETTER and a copy of our booklist. If you wish a specific issue of our NEWSLETTER sent to your friends, please send 15¢ postage per name.

MEMBERSHIP is a means of supporting and sharing the work of Community Service. Though a minimum \$10 annual contribution includes a subscription to our NEWSLETTER, larger contributions are needed. COMMUNITY SERVICE, INC. is a non-profit corporation which depends on contributions so that it can offer its services freely to those who need them. All contributions are appreciated, needed and are TAX DEDUCTIBLE. If you want your NEWSLETTER sent airmail overseas, please send \$16.00. All foreign members including Canadian please pay in U.S. currency.

YOUR MAILING ADDRESS AND BILLING

If there are errors on your mailing label or in our billing, please send the old label, plus corrections, and the facts of prior billing to us. It will save time and money if you will let us know by postcard of your change of address. The post office charges us 25¢ to inform us of each change and you may not be receiving your NEWSLETTER. We then have to pay 15¢ to remail your NEWSLETTER. Sometimes the post office says there is no forwarding address for a subscriber and this makes us sad. So PLEASE SEND US YOUR OLD ADDRESS AND YOUR NEW ADDRESS.

CONSULTATION

Community Service makes no set charge for consultation services formal or informal, but can only serve through contributions of its friends and those it helps. For consultation we suggest a minimum contribution equal to that of the consultant's hourly wage for an hour of our time.

TRUSTEES

Frances Ashley, Ross Morgan, Phyllis Cannon, Howard Cort, Cyndde and James DeWeese, Griscom Morgan, Virginia Hofmann, Connie Bauer, Jane and Paul Hoover, Morris Milgram, Ed Dressler, Clark Tibbets, John Morgan and Donald Brezine, president.

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COMMUNITY SERVICE CONFERENCE

SHAPING THINGS TO COME

July 18-20



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